" 22. This most secret science, taught in the *Vedanta* in ancient times should not be imparted to a person of restless character, nor to an unworthy son or disciple."

This section clearly establishes that the writers and interpreters of the *URanishads* contemplated God in two ways, as immanent and as transcendent—as embodied in the various objects of the world, and as beyond these objects. For an exposition of this subject, please see Chapter IV of Part I **of** this Manual. The Deity is one and the same and there is **no** contradiction between His two aspects related by the Rishi in this section.

CHAPTER XII. THE TAITTIREYA UPANISHAD.

This Upanishad which consists of three Vallis (creepers or sections) proclaims God as *Anandam,* Love itself. For an »exposition of its teachings, please see Chapter XV of Part I oi this Manual. The first Valli is more or less archaic and is not of much Vedantic importance.

The Second Valli.

1. Aum. He who knows Brahman obtains the most High. Of that it is said:—He who knows Brahman, the True, the Conscious, the Infinite, as hidden in the heart, the highest heaven, enjoys all objects of desire with the all-knowing Brahman. Verily from this Self came out ether, from ether air, from air fire; from fire water; from water

the earth ; from the earth herbs ; from herbs food; from
food seed ; from seed man. This man consists of the essence
of food. Of him, this is the head (pointing out) this the right
arm ; this the left arm ; this the middle part; this the back
part and the support of that (man as consisting of food), the
following verse is given—
" 2. Verily, all creatures that live on the earth, are bom
of food, they live on food, and then at the end, return to it,
for food is the first-born of all things. Therefore is food
called the universal remedy. Verily, those who worship food